

of the *Soma* * for, inasmuch. as they stood by?
en-

emu-aging IHDE! in the conflict, they have
acquired

, names that are to -be recited at sacrifices.

6. Combining with the solar rays, they
have

willingly poured down (rain), for the
welfare (of

mankind), and₅ hymned by the priests,
have been

pleased partakers of the (sacrificial food).
Addressed

with praises, moving swiftly, and exempt
from fear^

they have become possessed of a station
agreeable

and 'suitable to the MATOIS.

IT.

and deity, .as before : the metre of the
first and last stanzas,
JPraatdrapan&ti ; of the fifth, *TtrdSrfypd* ;
and, of the rest,
TruMull

1. Come? MAEUTS? 'with your brilliant, light-
Ya^a xiv.

moYing? well-weaponed₂ steed-harnessed,
chariots.

Doers of good deeds, descend, like birds, (and
bring

us) abundant food.

2. To what glorifier (of the gods) do they
repair^

^a The Scholiast here proposes various
etymologies of the
name *Manet*, some of which are borrowed from
Ydsk^ JVTr.,

*I^L, 13. They *sound* .(*nwanti*, from m)> having
attained mid-

ieaven (*mitam*) ; or, They *sounS* without measure
(*amitam*) ;

or. They *sMne* (from *ruch*), in the clouds *made*
(*mitam*) by them-

selves ; or, -They *hasten* (*dravanti*) in the -sky. All the
minor

divinities that people the mid-air are said in the
Weṣṣm, to be
 styled *Maruṣ* : as in the text, "All females whose
 station is the
 middle heaven, the all-pervading masculine *Fat/u*,
 and all the
 troops (of demigods) are *Ma-ruts*" *Sdyama* also
 cites the
Paurāṇik tradition of the birth of the forty-nine
Mantis, in seven
 troops as the sons of *Sasyāpa*, (*Vishnu Purāṇa*, p.
 152).

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